

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### BURMAN MISSION.

Mr. Kincaid's Journal.

The American Baptist Magazine contains a Journal of this intrepid Missionary during a missionary tour from Rangoon to Ava, a distance of 700 miles up the river Irrawaddy. He was accompanied by his wife and her sister, both English ladies, and by two native preachers, Ko Shoon and Ko San-lone, and by several other Burmans. The dates are 1833.

#### Opposition from Burman Priests.

April 7. We published the gospel in *Letthead* and *Sen-koo*, considerable villages of the river, and before evening arrived at *Kueenon*; a town lying on both sides of the river, and containing 1000 houses. Many asked for tracts, so that about 300 were given away. A few listened attentively to the word; but the priests opposed us bitterly.

#### Karens on the Irrawaddy.

April 11. The sun arose without a cloud, which after a day and night of incessant storms of wind and rain, was very grateful to us. We proceeded up the Irrawaddy till about 10 o'clock, without discovering any thing on either side but plains of luxuriant grass as far as the eye could reach, except it was now and then a kind of untamed Buffaloes, and here and there monkeys sporting along the shores. About ten o'clock, the scene changed. Immense paddy and plantain fields, with here and there a cluster of buildings, sure indications of intelligence. We visited some of these houses, and found they were Karens, and that their villages extended back to the mountains. Three could read, and to them we gave books. One can scarcely imagine a more interesting field of labor than teaching these people the way of life. Their complexion, dress, features, and as near as I could discover, their language, are the same as the Karens on the *Dagwing*. Two o'clock in the afternoon, came up to some Burman villages, containing from 10 to 40 houses each. I took 100 tracts, having with me Ko Shoon, and Ko San-lone. We visited three of these villages, lying along the shore. In one of them, we had an assembly of about 40, besides children. In the other two villages between twenty and thirty listened, and fifty tracts were given away. Just at evening, on foot, we entered *San-gen*, a village containing 1000 houses, and extending along the east bank about two miles. In the evening we spread ourselves into different parts of the town; preached the gospel to the people, and gave away 100 tracts. It is supposed there are not less than 500 boats lying at anchor before this town; and some of them are large.

#### Preaching and distribution of Tracts.

April 14. Lord's day. After preaching on board the boat, went into the village; a good number gathered around, and listened to a long discourse. Ko Shoon and Ko San-lone continued preaching to different groups till near night. The people are eager to hear, and get books.—One man says, many months ago he got a book in Rangoon, that told him about the eternal God who made all things; and about Christ who died to open the way for forgiveness of sin. He says the more he has thought of this, the more it sticks in him that it is true. Gave him two tracts and Luke and John. It seems as if Satan was asleep; none dispute—all are eager to hear. Oh that the gospel this day preached, and 100 tracts given to this people, might be blessed to the salvation of some precious souls!

#### A Burman Governor.

April 22. At five o'clock, this morning four disciples with me, set off to visit an ancient city, 4-5 miles back from the river *Ya-gen-men*. It is the capital of a large district appropriated to a nephew of the king. The only thing I admired, was the beautiful groves of mango, banyan and palm, which shaded almost every part of the city. I called on the Governor, told him who I was, and then offered him two or three books. He said he did not dare to receive them, because he had sworn to the king to be faithful till death. It was in vain that I told him worshipping the Eternal God would not infringe on his loyalty to the king. He was satisfied, he said, to worship as his king did. When his breakfast was bro't in, he raised it to his head, uttering several sentences of Pali. Then a silver vase filled with tea was raised, and the same words repeated. I asked him if he prayed to Gaudama. He said no; it was a wish for the appearance of another Boodh. I tried again and again to interest his mind on the subject of religion, but he was perfectly satisfied with himself. And how could it be otherwise? All his people were on their knees before him, addressing him by the most flattering; even blasphemous titles; all the dishes before him were gold and silver, and he had only to believe what every one told him, to think himself one of the wisest, greatest and best of men. Leaving the old man, we went into the city and preached about two hours to the people; nearly 200 asked for tracts.

#### Great encouragement at Ka-thay.

Ka-thay, April 27. Early this morning we spread ourselves through the city, and in no places have I seen the people so anxious to hear.—It seems as if they were moved by one common spirit to inquire about the Christian religion. I gave the Governor the Scripture in tracts, the Balance, View, Investigator, and Chronology. He received them kindly. One of the government men, who has recently been to Ava, says he heard much about our books, and one of them he heard read. Ever since, he has been anxious to get some of the books. He called all his men, told them to ask for books

and read about the Eternal God. This man says he has long had doubts about Gaudama's religion, and these were increased by hearing two or three great men in Ava declare their conviction that this new religion was true, and would spread through this country. This man appears to be sincere, and to have a heart disposed by the power of God to receive the gospel. The boat has been so thronged that we were obliged to push away from the shore to avoid the calamity of being sunk.—Just as we were leaving, the head man of a village came and begged for a book he had just heard read; on making inquiry of him about the book, he repeated much of the Investigator—he appeared so earnest that I gave him four books instead of one.

#### More encouragement at Pa-doung.

**Pa-doung.** April 29. This is a city extending about two miles along the west side of the river, and its location is as pleasant as can well be conceived. One of the noblest rivers in the world, rolling its waters to the ocean, lies on the east; the Arracan mountains, rising abruptly from the plains, stretch away to the north and south, as far as the eye can reach; the plains back of the town are spotted with a hundred villages, all shaded by the lofty palm, the wide spreading mango and the beautiful tamarind. Oh how affecting to see idolatry enshrined in these lovely groves! to know that this delightful vale has been the abode of death thro' all preceding ages! The time is not distant when these trees shall clap their hands for joy, and all these mountains echo with the song of salvation. These promises afford encouragement to labor unceasingly in preaching Christ. Here I first had a sight of the people called *Kyen*, living among the Arracan mountains. The faces of the females are made black as an African, though their natural complexion is as fair as the Burmans, and their features are very much like the Karens. Called at the Governor's house, but he was unwell and kept his couch. He is a young man about twenty-five years old. Hardly a man in the city disputed, though their religion was picked in pieces before their eyes. About 500 asked for tracts, and not a few declared themselves on the side of the Eternal God. With a few we were much pleased: before now they had read some of the tracts, and they listened to the way of life with eagerness.

#### A Burman converted by reading John's Gospel.

Three o'clock in the afternoon came up to *Tha-ret* on the west, and *Ya-loung* on the east side of the river; both these towns are very large. While I was giving away some tracts to a crowd of people that lined the shore, a young man of an interesting appearance came near, and said, "Will you please give me St. John's history of Christ, and the Acts of the Apostles." "Did you ever read these books?" "Yes, teacher Judson gave them to me in Prome; but when the city was burned, I lost the books." I gave him the books, and four tracts, and he immediately disappeared in the crowd. Soon after this we moved our boat one or two miles farther up the town, where we would be more secure from the wind. I could not help thinking of this young man, but did not expect to see him again. However, at dark, he made his appearance, and said, there is a man in this city besides me who believes in Jesus Christ, and he wants to see the teacher, and get books, but he thinks the boat is away and has sent me to search. We followed the young man, and how were we surprised and almost overjoyed to find a venerable old man full of hope and faith in Jesus Christ, though he had no other teacher than St. John's History of Christ, and the View, accompanied by the influence of the Holy Spirit. He said he had loved Christ for about two years, and his language was that of a man acquainted with his own heart. He spoke distinctly of the carnal and spiritual mind, of regeneration and baptism. The young man before mentioned, had heard

Br. Judson preach in Prome, and had got books; afterwards he brought them to this town, and read them to this old man, and both I trust are born of God. I do not know when I have spent such an evening. To find two pilgrims in this great desert—to hear them speak so boldly and decidedly of their love to Christ in the presence of more than forty persons, filled me with joy.—Surely this is the work of God! the power of the cross is felt in this dark land. O Burmah! Burmah! cast away thine idols, and hear the word of the Lord.

#### DWIGHT MISSION.

*Extract of a letter from Rev. Henry R. Wilson, Jr., dated Dwight Mission, Cherokee Nation, January 16th, 1834.*

"The poor people to whom I am going have been much more neglected, and are consequently much more wretched. They number about eighteen or twenty thousand in all, and have lately emigrated (and indeed some of them are still emigrating) from their former home, to this wilderness. They have suffered much by their removal; having lost their little property, together with their cows and horses.—Many of them have died by the way, and since their arrival many hundreds of them have been cut off by death. The remainder, disappointed in their new country—unprovided with food, and unable to procure stock, and implements of industry, have sunk down into sullenness, bordering on despair; a state of mind very unfavorable to the reception of the gospel. Driven from the homes of their fathers, to the very utmost verge of our country, they know not what to do, nor where to go. O! could you see the wrongs which these poor people suffer; not so much from the design of government, as from unprincipled agents—sub-agents—traders and contractors, your heart, which knows how to feel for the suffering, would weep over their condition. O! that the Christian public could see and feel the debt which, under God, they owe to this poor neglected, abused, suffering people. But I believe the day is not far distant, when this will be the case, and when the remnant of these tribes shall be redeemed unto the Lord, and given to Jesus, as part of that inheritance which He purchased with His precious blood. For this, dear brother, let us pray; for this, while God gives me grace and strength, will I continue to labor."

#### ARRIVAL OF MISSIONARIES.

A letter from the Rev. M. Winslow, to his friends in New-York, dated Calcutta, Oct. 30th, informs of the safe arrival at Madras on the 13th of that month, of the ship *Israel*, with the re-inforcement for the Ceylon mission, consisting of Rev. Messrs. Hutchings, Aithorp, Hoisington, and others. Also of the arrival at Calcutta, of Messrs. Lowrie and Reed, missionaries of the Western Foreign Missionary Society, about the middle of October. Mrs. Lowrie was in feeble health. Mr. Winslow was expecting to sail about the first of December, in the ship *Star*, for Philadelphia.

**BAPTIST MISSION TO CHINA.**—We learn from the American Baptist Magazine for March, that a resolution has been adopted by the Baptist Board of Missions,— "that it is expedient to commence a mission to China, as soon as God's providence shall put the facilities for so doing within their reach."

**MISSION TO THE FLAT HEADS.**—In a letter from Mr. Lee, one of the Methodist Missionaries to the Flat Head Indians, published in the Christian Advocate and Journal, he thus speaks of his prospects:

"We have made arrangements to cross the mountains with Capt. W., whose company will consist of about fifty. He expects to leave Liberty (which is about one hundred miles above St. Louis) in April. From St. Louis to the Flat-head country are about one thousand five hundred miles; thence to the Pacific nine hundred miles. This journey is to be performed on horseback, at the rate, say of twenty miles per day. And when this journey, from the shores of the Atlantic to the shores of the Pacific, is accomplished, the most laborious part of our work is yet before us. It will still remain for us to transport our outfit nine hundred miles up the river to the place of destination.

"Our dependence for subsistence is almost exclusively upon the rifle, as it is impossible to carry provisions for such a journey on horse back."

Most emphatically should his closing request sound in our ears, "Brethren pray for us."

### Miscellaneous.

#### AMERICAN COLONIZATION SOCIETY.

*The Board of Managers of the American Colonization Society, to the people of the United States.*

At the late annual meeting of the society, the following resolution was adopted:

"Resolved, That the Board of Managers be directed to lay before the public, through the African Repository, a full and detailed statement of the origin, rise, and present condition of the society's debt, having particular reference to the causes and manner of its rise and increase; the times at which it has been incurred; the individuals to which it was originally and is now due, and for what, in every case; together with every circumstance within the reach of their inquiries, here and in Africa, which can throw any light on this subject."

In order to meet, as well the views of the Society as expressed in this resolution, as the just and proper expectations of the public in reference to the expenditure of the funds heretofore bestowed by the friends of the institution, the Managers have found it necessary to review the proceedings of the Society for the last four years, during which period the debt of the Society has been incurred. In connection with this object, they have also deemed it a suitable occasion to exhibit distinctly various other most important subjects not specially mentioned in the resolution, but which are of vital interest to the future welfare of the trust committed to them.

In the result of their examination which they now lay before the public, the Managers explicitly state that they have no concealments. In regard to the facts which are here embodied, they pledge themselves that the statements contain the truth and the whole truth.—In the discharge of the high trust committed to them, the Managers could at no time have any interest exclusively personal. Some of their number are at present in the Board for the first time, and some have been for years engaged in the direction of its affairs. Some of their former associates; men distinguished for every thing that ennobles the human mind, are now no more; but their virtues and their example will long live in the memory of all who knew them. In no instance has there been any compensation received by the Managers for their services, and the time devoted to the interests of the Society does often interfere most seriously with their private concerns, and most generally it is the only time, which their professional and other engagements allow them for the enjoyment of their domestic relations. They believe, with the other friends of the society, that

the importance of the trusts committed to them calls for sacrifices on their part; but having assumed these duties, they admit their full responsibility to the public for the manner in which they have been, or shall be discharged. In assuming this responsibility, they can have no object but the promotion of the best interests of the institution. If, therefore, any mistakes or errors have been made, they are most anxious that these mistakes or errors should be corrected by any light which experience or additional information may afford; and if any shall occur in future, they will at all times be ready to apply the proper correction.

The Managers, with the other friends of the Society, believe that the cause in which they are engaged is full of the richest blessings both to their own beloved country and to Africa. But if in this they are mistaken—if their object be not a just object—if it be not based upon truth—if it cannot be supported by the prayers and exertions of good men—if, in short, it be not such a cause as God will approve, they say with one voice, the sooner it comes to nought the better: let it perish, and let the charities for its support take another and a better direction. But the convictions of its friends lead them to no such conclusion. To plant a colony of free colored men on the land of their fathers, is no longer an experiment. Neither can it be denied that the tendency of this benevolent enterprise is to elevate their moral and physical condition—to suppress the slave trade—to enlighten and civilize Africa, and to remove positive impediments to the free exercise of the right to emancipate slaves, either by particular States, which may be deemed by the people thereof to have sufficiently approximated to a condition of society, rendering such a measure necessary or expedient, or by individual proprietors, in whom the legal right has always existed; to both of whom the difficulty of assigning an appropriate place and station to the freed men of color, of presenting them a fair field for the exertion of their faculties, and for attaining the destined ends of social man; in harmony with the social and political relations of the community, has always been a source of serious embarrassment and perplexity; a difficulty solved to the great advantage of all parties, by a scheme of colonization, wisely planned, and resolutely and prudently conducted. It has always been left to the unbiased consideration of all, who, from the individual habits and tendencies of thinking and feeling, may be variously affected by the diversified yet consistent motives of general or particular benevolence, or of civil prudence, which may be supposed to actuate the promoters of the scheme, to form their various estimates of the relative value and cogency of those motives; but this society has never ceased to hope that the combined effect of them all must ultimately unite the wise and good in its support. The blessing of Heaven has too signally rested upon the efforts heretofore made, to leave any just ground of apprehension for the future.

From the year 1820, the receipts and expenditures, and the number of emigrants, in each year, have been as follows:

Years.	Receipts.	Expenditures.	Emigrants.
1820-2	\$5,627 06	\$3,785 79	
" 23	4,798 02	6,766 17	
" 24	4,379 98	3,851 42	399
" 25	10,125 85	7,543 88	
" 26	14,779 24	17,316 94	
" 27	13,294 94	18,001 74	
" 28	13,458 17	17,077 42	781
" 29	19,795 61	18,487 34	
" 30	26,583 51	17,637 32	250
" 31	27,969 15	23,068 15	441
" 32	40,365 08	51,644 22	700
" 33	39,242 46	35,637 54	108

Total, 2,769



It is not deemed important in this communication to give in detail all the distinct objects of expenditure; but it is necessary to a clear and satisfactory exposition that the leading items of expense should be specially stated.

In the United States, these have consisted of

Salary of the Secretary,	\$1,200
Assistant Secretary, (for last year,)	1,000
Treasurer and Clerk,	750
Postage of letters,	150
Office rent,	200
Printing and stationery (average,)	1,890
Agents in different states, do.	1,356
Fuel and other contingencies,	120

\$6,716

*In Liberia.*

Colonial agent,	\$2,400
Paid by the U. S. Government,	1,600
Colonial Physician,	\$800
Secretary,	1,500
All other salaried officers,	600
	4,220

\$7,120

The agent and physicians receive also subsistence from the colonial stores.

This may be called the expense of the civil list, in the administration of the colony in the United States and in Liberia.

Here it may be proper to remark, that most of these colonial salaries were not created by the Board, and whatever may have been necessary heretofore, when the colony was in an infant state, the managers now consider, most of the salary officers in the colony to be unnecessary. The measures which they have adopted on this branch of the subject, will be found in another part of this communication.

The expenditures in the United States, besides those for the civil list, have been, for collecting emigrants for their embarkation—for subsistence till their arrival—for provisions, subsistence and colonial stores, sent from the United States for their support for six months after their arrival in Liberia—for charter of vessels, freight, and transportation—for medicines, surgical instruments, arms, warlike stores, and armed vessels: and also, for the maintenance of three medical students.

The expenditures of the colony, besides those for the civil list, have been, for the support of public schools; for buildings, presents to native kings, fortifications, purchase of territory, expense of court house and jail, opening roads, and the founding of new settlements.

It was at all times the desire of the Board, that all the expenses at the colony should be paid by the agent, either from the sale of articles from the colonial stores, or by cash in his hands. The ruinous practice of purchasing provisions from the merchants in Liberia on credit, and paying for them from time to time by drafts on the Board, was never for one moment contemplated, except in cases of peculiar and rare contingency; and yet, owing to adverse circumstances of the last two years, this very practice has been the principal cause of the present embarrassment in the finances of the Society.

It will be seen that the number of emigrants sent out during the years 1830, '1, '2, '3, was 1598, and, to meet their expenses at the Colony, it appears from the Society's books, supplies were furnished and sent out amounting to \$40,946 63. In addition to this amount, the drafts on the Board have been \$32,939 15, making the entire charge on the funds of the institution \$73,885 78, for these four years; exclusive of the civil list in the United States, support of medical students, collecting emigrants, charter of vessels, freight, and transportation.

The sum of \$40,946 63, vested as it was in colonial

stores and provisions, was deemed sufficient for all the expenses of the colony. The highest estimate made by the colonial agent, was at all times less than twenty dollars for the support of each emigrant after his arrival. Estimating that sum for each, the 1598 emigrants would require for their support \$31,960, leaving a balance of \$8,986 63 for the civil list and the other expenditures at the colony. This balance was in colonial stores, and worth in Liberia, at least \$12,000. This sum was evidently too small for the payment of the civil list in the colony for four years, and for the other expenditures, for objects of a permanent character. The purchase of additional territory, the founding the colony at Grand Bassa, and the purchase of the agency house from the United States, were objects of a permanent nature, and, taken together, tended much to increase the debt against the society. As a matter of course, drafts from the colony to some extent were necessary to meet this deficit. In the purchase of the supplies sent to the colony, the Board had incurred a debt in the United States of \$11,708 97.

In thus extending the operations of the Society, in advance of their means, the Board, it is believed, fell into an error. But it arose, in a great measure, from the want of full and precise information. Additional light would have prevented the outfit of so many expeditions in 1832. The object of the Board was undoubtedly praiseworthy; their accounts from the colony, throughout 1832, were most encouraging. Emigrants offered themselves, and liberated slaves were offered, in greater numbers than the means of the Board would enable them to send to the colony. Many friends of the cause urged the Board to give more vigor to their operations, and expressed the opinion that the public liberality would sustain them in their efforts to increase the numbers of the colony. This desire to extend and enlarge the beneficial operations of the society, to the number who were waiting and anxious to go to Liberia, induced the Board to incur responsibilities, both in the United States and at the colony, which, in the most favorable circumstances, would have left a heavy balance against them.

Although a resort to drafts, to some extent, was foreseen by the Board, yet from the general and favorable information received from the Agent, they could not have anticipated such frequent and heavy drafts as were made upon them. The Agent, though frequently written to, did not always furnish them with the necessary details. Hence, the Board were not aware of the ruinous debts that were accumulating against them at the colony. When the drafts were presented, they were at a loss to know whether to accept them for payment or refuse. Fearing, however, the effect of the return of the drafts to the colony, the Board did accept them in the absence of the accounts and estimates. In this, also, the Board may have erred, although, under all the circumstances, it is not clear that it was an error: they were reduced, as in several other instances, to a choice of evils, under circumstances that rendered it extremely difficult to determine how the balance of evils turned. In future, however, it is their determination, so to arrange the business, that a resort to drafts shall be unnecessary, except under special circumstances.

Since the annual meeting of the Society, the Board have, with great care, examined the expenditures at the colony, for the last four years; but this examination has not been satisfactory in its result. The loose state of the accounts, their want of system, the long period in which accounts with the merchants at the colony have been accumulating, without knowledge on the part of the Board—the absence, to some extent, of vouchers, or suitable explanations, for many items, and the general want of care and economy, are painful results to which their examinations have led them. To this must also be added the secondary attention bestowed on the

encouragement of education and agriculture at the colony; both of which the friends of the society have so much at heart. It is due, however, to the agent, to state, that a great part of the time he was laboring under the want of health, that his duties were at all times laborious; that his services, in many respects have been of great value; and that he has returned to the bosom of his friends in a weak state of health. It is due to him also to state, which the Board do with great pleasure, that in no one instance does it appear, that any improper considerations of personal emolument for one moment influenced his conduct, on the contrary, he is now a creditor of the Board for a part of his compensation.

In the examination of the accounts for articles purchased in Liberia, at a large advance upon the original cost, there is no evidence that either shipmasters or colonial merchants asked or received more than the current market price of such articles.

Other causes, however, and those which no human foresight could have provided for, tended greatly to increase the debt against the Society. The failure, to a great extent, of the rice crops, the vast demand for it from the Cape de Verd Islands, and the dependence on the Society, beyond the usual time, of many families afflicted with sickness, all tended greatly to increase the expense. In these visitations of Divine Providence, the Board would desire to feel how much the blessing of God is needed in all their affairs; and without that blessing, how vain are all their efforts.

The amount of such debts of the Society as have been accepted or settled by the Board, including the sum of \$5,705 41, falling due in March and May next, is

\$36,635 40

To which must be added various claims before the Board, not yet settled, and which may be subject to some deduction,

2,955 00

In addition to this, various evidences of debt, held by individuals in the colony, have been purchased by another individual and presented for payment. These claims have not been passed upon by the Board; they are payable at the colony, are not transferred by any assignment to the present holder, and may be subject to deduction. They amount to

6,055 32

\$45,645 72

Immediately after the re-organization of the Board, various measures of reform, after the most careful consideration, received their final decision.

The first in importance of these measures, was to enlarge the powers of the Colonial council. This the colonists had desired, and their wishes were fully acceded to by the Board. They have now power, subject to the approval of the Board, to make their own laws and regulations, lay and collect taxes, appoint such officers as they judge proper, and provide for the payment of such salaries as may be designated, from the colonial treasury. This measure, whilst it shows the confidence of the Board in the ability of the colonists for self-government, relieves also the Society from the heavy item of expense incurred by the salaries of officers, many of them not of much importance to the interests of the colony. This measure alone, will relieve the funds of the Society from an annual demand of nearly \$5,000. Such officers as the Colonial Legislature may establish, will be responsible to them, and dependent on them for compensation, and thus a faithful discharge of duty will be at once insured.—and the colony advanced a step nearer to the point where the society will leave them entirely to self-government.

Various other measures of deep interest to the colony were adopted, and which may be seen in the resolutions of the Board, published in the African Repository.

The board have also published a most interesting letter, politely furnished to them by the Secretary of the Navy, from Capt. Voorhees, of the United States Navy, giving a clear and detailed account of the present condition of the colony. For the kindness and attention of this gentleman to their infant settlement, he has the thanks of every member of the board, as they are sure he has of all the friends of the cause in the United States.

To be Continued.

### BROTHERS AND SISTERS.

*"Train up a child in the way he should go, and when he is old he will not depart from it."*

It is a common remark, that large families agree better, and often prosper better, than those consisting of but two or three children. I do not exactly see how or why this should be—but common remarks are seldom altogether without foundation. Perhaps it may be traced to some mismanagement during the period of childhood by which the selfish passions have been fostered.

There is a probability that the children in small families are more indulged, and engross a more exclusive and injurious attention. If attention be well directed, it is scarcely possible to bestow too much on children. By well directed attention, I mean attention to their real wants and interests; for I am sure that it is no small advantage to children to be brought up by those who have no time to attend to their caprices; and that they should learn at a very early age, that they will get nothing by being capricious, troublesome, and tale-bearing. I have seen a mother worn out by two or three teasing children, each bent on having its own way, to the annoyance of the rest; and I have thought, "What would she do, if there were eight or ten of them? it would be enough to drive her distracted!" And then it has occurred to me, that perhaps larger families are more harmonious in after-life, because in childhood they have almost necessarily been more accustomed to greater degrees of mutual forbearance and self-denial. The subject at all events, is highly important, and may suggest some useful hints both to parents and children.

Jealousies among children are often excited in the most foolish manner possible. In two families, nearly related, a second child was born about the same time. To the eldest child, in one family, a silly nurse was allowed to say, "Here, Master Alfred, here's a baby come; your nose will be put out of joint.—Mamma must nurse her baby now." A spirit of rivalry was thus immediately excited. The little hero of two years old, felt himself called on to vindicate his rights, and frequently attempted to pinch or strike the babe, or to drag it from his mother's lap. It was in vain then to say, "Pretty baby! you must not hurt baby!" or even to advance the threat, "If you hurt the baby, you shall certainly be whipped."—The mind of the child had already sustained an irreparable injury. As the children became play-fellows, jealousy, oppression, and resentment, marked their intercourse; and the parents were perpetually called upon to take part with one against the other, in their childish brawls. In the course of a few years, the constitution of the elder child was considerably affected by a succession of the ordinary diseases of childhood; the younger child passed through them much

more favorably: and henceforward, notwithstanding the disparity of age and sex, the balance of strength was on her side. Many a sturdy battle was now fought between the little champions, and many a sly and spiteful trick was performed, when opportunity offered, on the brother's kite or the sister's doll. Separation at school was a temporary cessation of hostilities, rather than an interruption of affectionate intercourse; and the holidays, instead of affording a welcome renewal of cheerful tenderness in a united family at home, were distinguished by ingenious contrivances of the young people to vex and torment each other. A present from the parents; or any mark of attention or indulgence, was invariably perverted into a subject of jealousy and contention. Every benefit conferred on one child was regarded as an injury inflicted on the other; and the parents, instead of being gratified by promoting the happiness of their children, were mortified by hearing perpetual altercations as to the comparative value of Alfred's case of mathematical instruments, and Louisa's drawing box, Alfred's watch, and Louisa's necklace.

In the course of time the parents died; and the contentions which had hitherto been employed on trinkets and trifles, were transferred to legacies and possessions. Though an ample sufficiency was left for both, each party seemed determined to contend for every trifle with the other. Several boisterous meetings occurred, and several angry letters passed, full of invective, reproach, and recrimination; and then several hundred pounds, perhaps thousands, were wasted on each side on law-suits, at the close of which each party sat down not to enjoy, but to hold the wreck of their property,—just as two quarrelsome dogs, after fighting for that which they might as well have shared amicably, each guards his respective bone, and growls envy and spite at the other.

Alfred and Louisa have lived several years in the same town without speaking to each other. The children of one family are not allowed to take the same walks, or to frequent the same school as those of the other; the same tradesman must not be employed, nor the same society frequented by both families; and whoever may desire the friendship or countenance of the one, must obtain it at the expense of the enmity and persecution of the other.

It is pleasing to turn to the other family alluded to; in which the first and second children were of the same ages as Alfred and Louisa. The introduction of little Henry to his infant sister was managed so as from the first to excite benevolent feelings towards the little stranger. "See, my dear little Henry," said the father, "here is a sweet little babe, which the Lord has graciously given to us. Look at its little hands and feet; how pretty and how soft! But it is tender and helpless; it cannot do any thing for itself. We must beg mamma to be so kind as to feed it, and nurse it, and take care of it for us, as she did of Henry, and then we hope it will grow strong and be able to run about and speak.

Thus the elder child, instead of being taught to regard the babe as an intruder, received it as a delightful acquisition; and as one in whose protection, welfare and improvement he was to cherish a lively interest. The effect was immediately visible. He would frequently run to his mother and say, "The babe cries; pray take it up and feed it;" or to the

servants, "Pray don't make a noise, for the babe is asleep." Whatever was given him, he was sure to inquire whether the babe might have part of it; and rapturous and benevolent was his delight when the babe began to caper and crow at the sound of his drum or whistle. For an hour together he would amuse the little one on the carpet, and, by degrees, to entice it to crawl, and then to run after his ball, at the same time carefully pushing aside whatever might injure it.

The kindly feeling was reciprocal. The earliest associations of the infant girl connected the idea of her brother with those of protection and pleasure. Illness, when it occurred, proved a new occasion of tenderness and sympathy; and restoration to health, of new cheerfulness and enjoyment. As childhood advanced, the indications of abiding affection continued to develop themselves. It was from Henry that the little Ellen first learned the form, the sound, and the use of letters. It was the hope of being able to make Henry's shirts that stimulated the little seamstress to acquire the use of the needle. The value of a parent's present was enhanced, as affording not solitary but mutual gratification; and the earliest appropriation of pocket money was to purchase a little present from one child to the other.

Separation for the objects of education and business was felt as a real trial; yet soothed by frequent and affectionate interchange of letters, and by the delightful anticipation of meeting again. The vacations were indeed seasons of parental, and filial, and fraternal delight and mutual improvement; and this lovely family often drew forth from observers the exclamation, "Behold how good and how pleasant it is for children to dwell together in unity."

In early life, Henry and Ellen became through divine grace genuine possessors of that religion, the principles of which had been carefully instilled into their infant minds by their pious and affectionate parents. Thus their intercourse assumed a still more sacred character; they became helpers of each other's faith, hope and steadfastness. Nor have the subsequent vicissitudes of life in any degree weakened the delightful bond of union so early and so successfully twined. No jealousies, no jarring interests, have interrupted the delightful harmony, but each fully participates in the happiness of the other; and in time of affliction, each is secure of receiving from the other the tenderest sympathy and the most cheerful aid.

In closing this sketch, it may be well to drop a few hints tending to promote and secure family harmony through life. Let the sentiment be inwrought in the minds of children, that the interest and happiness of each is identified with the interest and happiness of all. As much as possible, preserve the children from entertaining an idea of selfish gratification.

Jealousy is oftener excited, than prevented, by the scrupulous care of some parents to give every child exactly alike. Let the same affection be cherished towards all, and the same principles regulate the general conduct towards all; and then occasional varieties in the detail may be rather advantageous than injurious. The minds of the children being settled on the great points of the parent's affection and wisdom, will not be easily shaken by any trivial variations that circumstances may dictate.

Early justice should be steadily maintained and en-



forced. If a child has any little possession of his own, his property ought to be respected: and not alienated by the parents or infringed on by the other children. A child should never be compelled to give up his toy, because another child wishes for it. At the same time early kindness should be inculcated and encouraged. In a well regulated family, this will be done so insensibly at so early a period, that a child shall never remember a time when he *could* have eaten his morsel alone; having always experienced the highest pleasure of possessing any thing to result from being able to share and impart gratification to those dear.

Mutual confidence among the members of a family should be promoted by the parents and encouraged among the children. It is most natural that a child should tell his little troubles at his own home; and there, rather than elsewhere, seek sympathy, counsel, and assistance. There is no friendship so safe and so delightful as that which is grafted upon natural affection. This will prepare also for that most pleasant and yet most rare attainment, free religious intercourse among the dearest and nearest connexions; and piety will ever prove the sweetest and most delightful cement and sanctifier of friendship and affection.

#### DEATH OF AN ATHEIST.

Mr. C. C. Cohen, who was killed instantaneously in this city, a week or two since, by the explosion of fulminating mercury, was brought up in the Jewish faith, but had become an avowed atheist. We copy the following account of the remarkable circumstances attending his death from the *Evening Star*, edited by M. M. Noah, Esq. Let the fate of Cohen be a warning to all who openly deny the being of a God.—*N. Y. Evang.*

Mr. Cohen, though quite a young man, was an excellent practical chemist, and his readings generally were varied, scientific, and full of interest; but in matters of religion, he took a singular and extraordinary turn, and from being well educated in the Jewish faith, he became an atheist; and we think we can safely say, almost the only one of that persuasion who, in any change of religion, utterly abandoned and surrendered all belief in a first great cause. Mr. Cohen joined the society of Free Enquirers, and preached atheistical doctrines, and was a correspondent and contributor to their paper; and we now notice this fact to relate a singular circumstance connected with his writings and his death.

It is known that the Rev. Abner Kneeland was recently tried and convicted, in Boston, of atheism, and before sentence he published a kind of explanation of his creed, which in a great measure softened, if it did not entirely do away with the belief that he was an atheist. This recantation gave great offence to the Free Enquirers generally, but particularly to Mr. Cohen, who assailed him for so doing through the columns of the *Free Enquirer*, published in this city. The words of Mr. Kneeland were—

"Hence I am not an atheist but a pantheist; that is, instead of believing that there is no god I believe, in the abstract, that all is god, and that all power that is, is god, and that there is no power except that which proceeds from God."

In an article, which he signs with his name, Mr. Cohen assails such "jargon," as he called it, and makes this emphatic remark—"For my own part, I should say, I can attach no idea to the word God, and cannot consequently believe in him." This was printed on Saturday, February, 16th, although the paper issues on Sunday; and on Saturday, on the very day that such an avowal was made, under the deliberate sanction of his name,

he was blown to pieces in his laboratory, while making fulminating powder. His head, we learn, by an understanding among the Free Enquirers, was given to the society for phrenological studies; his arm, which was blown off, has not since, we are told, been found.—Thus, his body has gone one way, his head another, and his limbs another—scattered, we may say, to the winds. Now, philosophers may smile, freethinkers may laugh, and atheists may ridicule the idea of divine interposition or Divine vengeance—all have a right to make their comment. We only state the fact, and, say what they may, it is a singular coincidence of profession and catastrophe.

#### THROW AWAY THE QUID.

##### *Or the true principle of Reform.*

A person in the western part of New-York, who from being a most loathsome drunkard was reformed and admitted to the church, was about going to Rochester, with a wagon load of wheat. Before setting out, he examined his store of tobacco; and finding his stock reduced to two plugs, he determined in his mind, to get a fresh supply at Rochester. On his way, however, this question arose in his mind: "Is it right for me, as a professor of religion and a friend of the Lord Jesus Christ, to spend so much money in gratifying a foolish habit, when there are so many calls for aid in sending the gospel to save a perishing world?" After deeply meditating on the subject he came to the conclusion that it was not right; and he therefore determined not to buy any more tobacco, and that as soon as he had consumed the two plugs, he would give up the practice. The subject still dwelt upon his mind, and he said to himself, "If I can leave off then I can leave off as soon as I have used up what is in my tobacco box;" and he determined not to touch the two plugs, but stop as soon as he had used what was in his tobacco box.—Conscience was not yet quite satisfied; for he thought, "If I can leave off to-morrow, I can leave off to-day," and he took out his tobacco box and threw it into the fields, determined never to put another particle into his lips. But still the portion in his mouth tasted very sweet as he turned it over and thought of its being the *last quid*; and he said to himself, "If I can leave off at any time, I can leave off NOW;" and he spit out the quid.—*N. Y. Evan.*

**BENEFITS OF A CHURCH ESTABLISHMENT.** We perceive that our English brethren are preparing to bring the benefits of an Establishment to the practical test of plain facts. One test to determine the amount of good done by the church or body of churches, is to ascertain the number of hearers and the proportion who are led to a credible profession of piety as communicants.—The examination has been made in Nottingham, with the following results:

Nottingham contains five Churches and twenty Dissenting places of worship. The Churches contain 5,800 people, of whom 330 are communicants. The Dissenting places of worship number 12,000 in congregations, and 4,534 in actual membership. It thus appears that the congregations of the Dissenters more than double those of the church, while the number of Church communicants is little more than one fourteenth of that of Dissenters. The population of the town being taken at 50,000, according to the census of 1831, it will appear that nearly two thirds of the inhabitants attend no place of worship whatever. The number of scholars in Sunday-schools in Nottingham is 6,726, of whom 1,678 are in schools belonging to the Church, and 5,048 in those belonging to Dissenters.—*London Cong. Mag.*

A man ought to blush when he is praised for perfections he does not possess.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 22, 1834.

TOBACCO.

Some months since, our public journals evinced a deep and growing interest in eradicating the use of Tobacco, in all its forms, from society. We are sorry that this labor of love has not been prosecuted. We say, labor of love: for we know of no greater service possible to be rendered to many persons, otherwise altogether pure and prudent in all habits acting morally and physically upon themselves, and scrupulous in regard to their example upon others, than to disenchant them of their soul and body—palsying delusions in relation to it. The writer says this feelingly, for he has been as powerfully under the magic spell, as is often the fate of one man to be. But he found a robust frame and massive constitution, withering and tottering under the draughts, constantly made upon it by this narcotic.

Like all other narcotics, it creates an unceasing process of excitement and depression, of over action and exhaustion, which involve a premature action and wearing out of the vital functions. It draws upon us before the time, and anticipates our resources. In all living agencies, there is a latent *vis vitæ*, an energy of life not in act, which avoids a present consumption of itself, that it may remain on hand as a reserve force, for the supply of our after necessities, and for the continuance of life. All narcotic stimulants, such as tobacco, opium, alcohol, &c. besides infusing into the system, positive poison, evolve the powers of life prematurely, anticipate their natural and easy cessation, and cause the various periods of manhood, middle, and old age to anticipate themselves. Hence the awful precocity, which usually accompanies the use of tobacco from early youth. Hence the nervousness, tremors, and fretful palpitations to which the stoutest frames are subjected by the indulgence of this vice. This forced excitement of powers destined to be dormant till their own chosen time, in the use of tobacco, always produces a slight and gentle intoxication, a fretful irritability in company with a reckless mirthfulness, of which, those who use it, know more than we can tell. Hence on its own account, to a constitution diseased into an appetite and adaptation to it, it is felt to be necessary to strong, vivacious and healthful bodily spirits. But the depression, the feebleness, the lassitude which ensue on the overwrought exert of power, create an aching void, a desolate yacane, which craves a remedy by a re-excitement of the flagging powers, and so on *ad inf.* Hence with tobacco is associated the idea of vigor and self-command over mind and body.

Just so the drunkard has no strength or consolation away from his cups: unless by a vacation of some weeks, he witness his own recruit. Do you alledge that this comparison is unfair! So it is in some important points, if alcohol and tobacco be regarded in their separate tendencies. Tobacco, of itself, rather engenders feebleness of body, than of mind, except as it renders the mind dependent on its use for activity and self-control. It does not, like rum, reduce to idiocy, shame-

lessness, wreck of fortune, character, body and soul. But it does induce a thirst, which is immoderate, and apt to lead to drunkenness. It does enthrall us under an appetite, unnatural, and, like the love of rum, superior to all argument, since it derives its energy from the same principle, and possesses the same sort of charm. It does enfeeble the muscular energies, and is now crushing down some of the noblest stuff, the nerve and sinew of the land, who bear the tokens of it in their wan and corpse-like countenances, or in the hectic flush of disease, and the vicious corpulency arising from morbid secretions.

Now let all who are in servitude to this vice, bethink themselves, and decide whether it is right to cut short their years and usefulness by the gratification of an appetite? Let ministers determine whether they can with ease and grace urge men to live soberly, righteously, and godly in this present evil world, while they are in bondage to a vicious appetite, which, if unsatisfied, will not allow them to discharge their duties. Above all, let them remember if they determine to abandon this vice, not to go from smoking to chewing, or from chewing to smoking. This is jumping from the frying-pan into the fire.

For the Religious Intelligencer.

OBJECTIONS ANSWERED.

There are moments in the life of every man who lives in a community like our own, when the importance and the obligations of religion, the certainty and the uncertainty of an hereafter, and the existence of a God are themes of serious meditation.

Some there are who examine these truths with candid and prayerful attention, and like rational and enlightened men, yield to the force of truth, and become followers and supporters of the religion of Christ.

There are others who begin the investigation of religious truths with minds and hearts wavering and uncertain, who advance but little, or rather go backward, owing to the objections which they raise in their examination. To such I wish to make a few remarks.

You begin by saying, if there is any truth in christianity, of what weight are its obligations upon me?

No sooner does your mind begin to ponder upon this question, than objections, like a mighty barrier, begin to arise, and oppose the progress of truth, and destroy its influence. The obligations of religion being in themselves opposed to the sinful nature of the human heart, are dwelt upon with a careless indifference, and you stray from the plain path way of truth into the by-ways of error and objection. You begin by observing the conduct of professing Christians, and if you can detect any little inconsistencies in their conduct, you proudly boast of your success. Next the disparity in the belief of different sects of Christians, their hostility to one another, or may be their zeal in religion, bordering upon fanaticism, present decisive arguments in your mind against Christianity.

How much do your objections weigh in the scale of truth? My dear reader, give me your candid attention while I endeavor to convince you of your mistake. Do you, in your first examination of religion, begin with the determination of seeking the truth?



Are you free from every prejudice, which has a tendency to lead you astray?

Do you not begin, with the hope that religion may be subverted, or at least shaken by your objections?

If all or any of these questions are true in your case, you will bear me witness, at least after a little reflection, that your investigation is conducted unfairly. Consider your argument drawn from the conduct of professors.

You are in search of the truth of the religion of Christ. Is it your business to criticise the conduct of Christians to ascertain the truth of Christianity? Do you expect to ground your hope of future happiness upon the failings of others? Suppose your professing friend is inconsistent, are you therefore free from the obligations imposed on you by your Saviour? Do you act thus upon any subject involving interests of a worldly nature? Are you sceptical in regard to political matters because you see inconsistency in your friend, or do you act thus in any pursuit which has a bearing upon the things of this life? You do not! your own good sense tells you that the truth of any subject is not dependant upon the conduct of those who profess to support it.

If you would not act thus in worldly matters, why will you jeopardize your immortal soul, by raising objections which you know are unavailing? Shall you be deterred from seeking your salvation by the fact that some are so foolish as to hazard their souls, and grope their way in the darkness of scepticism? If you have begun to raise objections against religion, instead of examining its truth, retrace your steps: you are in the wrong path, you are doing a deed which will cause you to weep and wail, when the awful realities of another world open upon your sight. Act as a rational being, act as an enlightened man, act as a Christian.

ALPHA.

From the Philadelphian.

### "THE CALLS ARE SO MANY."

This is one of the most common complaints of those who are called upon to contribute to charitable objects. The calls are so many, they say. Now let us inquire into the matter.

1. Are they really so many? Reckon them up. Perhaps they are not after all so many as you imagine. Any thing which annoys us at intervals is apt to be considered as coming oftener than it really does. When a man has rent to pay, how frequently quarter day seems to come round! But it is not so with him who is the receiver. The calls are not in fact so many as you imagine. I asked a wealthy lady once, who thought she gave a great deal away in charity, to keep an accurate account for one year of all she gave away, particularly to the religious charities—which are those that are most complained of, and I predicted that she would find at the close of the year, that her donations had been less than she imagined. She did so, and at the end of the year came to me, and said that she was perfectly ashamed to find that she had *spent* so much, and *given* so little. She found that the calls were not "so very many."

2. If the calls are so many, yet do not make that a reason for refusing them all. I fear that some do. But surely that the calls are so many, is no reason that you should not comply with some of them. It is only a reason why you should not comply with *ALL*. Meet *one-half* of them generously, if you cannot meet them *all*. You acknowledge that there ought to be some calls, when you complain that there are so many.

3. If the calls are many, are they more than the wants? Ought they not to be so many? Would you have the calls fewer than the wants? That would never do. Then some wants would never be supplied. Besides, you should consider who makes or permits the wants—and therefore the calls—to be so many lest your complaint cast a reflection on God.

If the calls are so many—*too* many, and we must dispense with some, which shall they be? Widows and orphans, and the poor generally, you dare not, as you fear God, except from your charities. Will you refuse the call of the Bible agent, or the Tract agent? Will you withhold from Foreign Missions, or from Home Missions, or from both? Or will you say: "we will contribute to send out and support Missionaries both at home and abroad, but we will not aid in their education. Let them get that as they can. Let them make their way through the Academy, the College, and the Theological Seminary as they can. And let Sunday schools establish and support themselves; and Temperance agents see, since they are so much in favor of abstinence, if they can not get along without the staff of life!" For my part I do not know what calls to except; and therefore I judge the safer way to be to refuse none.

4. If the calls are many, the *expenditures* are more. And we not only spend, but *waste* in more ways than we give.

5. If the calls you *receive* are so many, suppose, in order to avoid them, that you *make* some. Turn agent for some society, and you shall see how much more pleasant it is to *make* calls than to *receive* them. We will excuse you from *contributing*, if you will *solicit*. But that you would not like at all. "You cannot bear begging. It is the most unpleasant thing in the world to apply to people for money." Very well, if you decline this branch of the alternative, then do not complain of the other. If you will not turn out and make the calls, you must sit still and receive them; It is the easier part: and you ought to be good-natured when you receive one of these calls—aye, and even grateful to the man who comes to you, that he affords you another opportunity of offering one of the sacrifices with which God is well pleased, without going out of your way to do it. Others must *go about* to do good. But you can *sit still* and do good.

6. If the calls are so many, this importunity will not last long. Not more than 70 or 80 years does it ever continue. If it is an annoyance, you can bear it a few years. In eternity you will never receive these or any other calls. I knew several rich men whose last calls were made on them in 1833.

Do these calls pester you? They *bless* others. Yonder is the poor woman reading the Bible which your money paid for. And there is another weeping over a tract which she owes to your donation. And there is a third blessing the good people that support domestic missions—and there is a heathen mother who perhaps would have immolated her child, if your contribution had not helped to send her the Gospel. Do you hear that young man? How well he preaches! You assisted to educate him. Dear friend, do not complain, but welcome every call; treat all the agents with civility, and do as much as you any way can for the various benevolent objects; for the "time is short" and all the regret which your liberality will occasion you, I will consent to suffer."

**THE MISTAKEN DIVINES.**—Rica, having been to visit the library of a French convent, writes thus to a friend in Persia concerning what had passed: "Father," said I to the librarian, "what are these huge volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I; "the Scriptures must have been very dark formerly, and very clear at present. Do there remain still any doubts? Are there now any points contested?" "Are there?" answered he with surprise, "are there! There are almost as many as there are lines." "You astonish me," said I; "what then have all these authors been doing?" "These authors," returned he, "never searched the Scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas."

## Temperance Reform.

From the New-York Observer.

### TEMPERANCE CONVENTION OF CITIES.

(Concluded from p. 685.)

Friday Afternoon.

Mr. Chipman of Rochester, stated that he engaged about a year ago, as an agent in the temperance cause, and that he soon found that his success would depend chiefly upon the character of the facts which he should be able to present. He found that the community were divided into two great classes, one of which could be influenced by moral considerations, and the other only by appeals to their pecuniary interests. There were some facts, however, of which he could avail himself, in addressing both these classes, viz. the statistics of jails and poor-houses; and he determined, therefore, to obtain these in such a form that none would be able to gainsay, or resist their force. Accordingly, in all the counties through which he passed, he went to the sheriffs, jailers, and keepers of almshouses, and prevailed on them to make accurate and minute inquiry into the cases of criminals and paupers under their care, and to arrange them, according to the character of their habits at the time of their commitment, under three classes viz. temperate, intemperate, and doubtful. Since the first of last July, Mr. C. stated that he had traveled through 50 out of the 55 counties in the state, and obtained full and accurate statistical returns on the plan referred to. These returns were now in Albany, and would soon be published under the direction of the Managers of the State Temperance Society. The general result is, that nine-tenths of all the criminals and six-sevenths of all the paupers, are made so by intemperance. Mr. C. stated that great pains had been taken to guard against overrating the number of the intemperate, in proof of which he referred to several instances in which he had discovered that men who were put down as temperate, had committed their crimes under the influence of liquor. Among the particular facts mentioned by Mr. C. were the following:

In Columbia county, out of 153 persons committed to prison within one year as criminals or vagabonds, 124 were intemperate, 17 doubtful, and only 12 temperate. Of the whole number, 14 were committed for whipping their wives.

In the poor-house in Columbia county, 200 persons had been received since the 6th of April, of whom 136 were reduced to poverty, either by their own intemperance or that of others; 47 were doubtful cases; and of only 17 could it be said with any confidence that their calamity was not brought upon them by strong drink.

In one poor-house in the western part of the state, there had been but 12 persons admitted in three years

whose misfortune could not be traced to ardent spirits, and the cost of this poor-house to the county was between \$2,000 and \$3,000 annually!

In one poor-house Mr. C. found 19 wives of drunken husbands, and 71 children of drunken fathers!

In Schenectady county, out of 145 criminals and vagrants, all but 5 or 6 were the victims of alcohol, and of the whole number, 15 were committed for whipping their wives.

Mr. C. stated that there are but one or two counties in the state where there are not some persons in jail for wife-whipping, and this unnatural crime is almost invariably committed under the influence of intoxicating drinks.

In Albany Almshouse, out of 633 persons received, only one was put down by the keeper in the class of temperate; 17 were classed as unknown; all the rest were known to be intemperate. Mr. C. was surprised at this statement, as the proportion of intemperate far exceeded that of any county he had visited; but it was satisfactorily explained when he learned that the magistrates had discovered that poor persons who were not intemperate could be assisted most effectually and economically at their own houses, and that if there were none but "temperate poor," the almshouse system might be abolished.

In conclusion Mr. C. said, that when he was in Albany not long since, he went into the Capitol, while the Legislature was in session, and found them deliberating on a bill to increase the penalty for being found drunk in the city of New-York. He could not help thinking that there were 3,000 men in that city, who had been licensed by this same Legislature to get these very men into the condition for which they were to be punished. He thought that this was legislating in a circle, that it was a very ingenious contrivance; that one part of the machine would always set the other agoing, and for all that he could see, the Legislature had at last discovered the much sought for perpetual motion.

The Hon. Samuel Stevens, of New-York, said, he rose principally to correct a position of a gentleman who had spoken in the morning (Dr. Reese.) He understood that gentleman to say, that the Temperance reformation could no further or materially progress, while the license system was continued. He was astonished and regretted to hear such an opinion in that Convention; and the more so, as the opinion (having been cogently and eloquently expressed) appeared to have met the approbation of the Convention. [Dr. Reese explained by remarking that he had only said there was little hope of the reformation of the rum sellers in the Eighth Ward, while the license system continued.]—Mr. S. continued,—the sentiment is the same; and shall we be told, and approve the sentiment that the Temperance Reformation depends on any earthly Legislator, or any Alderman or System of License? Are we to stay our hands and our exertions because any set of legal men do not unite with us in that holy cause? Is that doctrine to be lauded by the Clergymen and Philanthropists here convened? Must the arm of moral power be stayed because legal enactments do not move *pari passu* with other moral strides on this subject?—[Dr. Reese explained; he had expressly said he only wanted the law to step on one side and not retard the progress of the Reformation.] Mr. S. continued—the License System the gentleman had considered the root of all the evil; and yet the Law, by his own showing, had kindly stepped one side as he appeared to wish, and had (after kindly licensing 250 persons in his, the 8th Ward,) permitted some 70 more to sell rum in the same ward without license. More effectually stepping one side we cannot well conceive, except perhaps in the information the gentleman further gave us, that the Law also stepped one side in the other wards, and permitted

1,000 persons in all to sell without license! What a commentary on the law, and what a refutation of the plan of placing reliance on legal enactments and license systems!

The gentleman said he'd not doff his hat, unless his head went too, to a rum-licensing Alderman. Let him first doff his hat to the retailing and rum selling church officers and members in the city.

It may be convenient for us to applaud the gentleman from Rochester, who makes his *circular argument*, and begins by the License System—which produce taverns—the taverns produce drunkards—the drunkards produce all the crime and pauperism in the country—thus bringing about, he remarks, a complete system of perpetual motion. He should have looked a little deeper into the subject, and told us what produced the license system—otherwise, we are in the same difficulty as the believers of the system which rested the globe on the back of a turtle. This license system must be brought about by some agency, and had something to rest upon. The power which gave it being is the *opinions and sentiments of men in its favor*. The legislators, aldermen, and supervisors, are but the more mechanical agents which brought it into existence. The legislator, therefore, says to the clergy and moral teachers of the community, why is it that the people are so intemperate as to support and to give countenance to so many grog-shops; and after we license for them 250 in one ward, still they are not content, but open and support many others? Can we answer, You should refuse to grant licenses? Why the refusal would be completely inoperative. Have we not already laws against gambling and various other vices which might as well be stricken from the statute books as to any good they do? A law opposed to public opinion, in our country at least, will always do more harm than good. But have legislators no duties on this subject? I think they have. They should give the temperance cause all their personal and official influence, to enlighten and direct public opinion. They should help to make public opinion favorable to our cause; they should do more: they should amend and alter the license system from time to time, until by the consent of the people, they might abolish it altogether.

This brings me to the most important point, the relief the community has a right to ask at the hands of the legislator.

They have a right to ask that the ardent spirits retailed in cities be sold in places disconnected from all other business.

The law should give each grocer the option either to retail spirits, or the provisions and groceries usually sold to families. There is no more necessary connection in the retailing spirits to be drunk at grocery stores, and their other business, than there is between the dry goods or lumber business, and the sale of spirits to drink at the stores. The drinking unfits a person to buy with discretion, which must be the purpose for which a customer is supposed to go to a grocery store, and the law regards his bargains, when inebriated, as invalid, and yet licenses the sale of these articles in places where purchases and sales are extensively made. People by this system make not only bad bargains, but are tempted by being in the presence of liquors, decanters and glasses, to intoxication, when they would not have gone to a store where liquor only was sold. Would it be right to license liquor to be sold in a school? No.—Rum sellers and all would say no. And why? Because children are there, and they would be tempted and learn to drink rum; and yet we license the grocery stores where more children go every day of the year than to all our schools put together! Is this right?—Public sentiment does not call for it, but demands that these two occupations be separated; and this separation is moreover, in conformity to a principle long since

introduced into our statute books, and in some parts of our State practiced on.

This alteration in the system would reduce the number of licenses probably two thousand or twenty five hundred. He did not think the retail business, when separated, would support more than 1,000 or 1,500 retail store keepers, on the principle of *total abstinence* from all other employments. And these would soon be considered such pandemoniums that no person possessing any character would like to be seen diving into them. As to who ought to receive the license—if a professing member of a church and a worthless individual applied and competed for it, the speaker would always give preference to the latter. He did not want the mantle of religion and morals, or even good character, thrown over a grog-shop. He never wanted to see liquor retailed on religious principles. He could not see the connection. If a moral agency is to be performed, we seek a moral agent. By parity of reason if an immoral agency is to be performed, we should seek an immoral agent. He did not believe in the confusing the sale of liquor to persons not yet quite drunk, nor to those who were yet quite sober men. If the retailing must be carried on, he had rather see it confined to bad men, and sold only to men already drunkards. Then we should witness the broils, battles and murders, in immediate connection with these shops, and public opinion would soon apply the proper remedy. By following the plan proposed, we separate the influence of good men from the system, and it will then stand or fall by its own merits.

Let me not be understood as unnecessarily attacking the professors of religion. My views arise from a conviction of their meritedly exalted and influential situation in the community. A twelve month since, we presented a memorial on the subject of licenses to our Corporation, expressing in part these views. They wished our committee to meet the grocers (who retail liquors) and the committee of the Corporation. A place and evening were appointed; we went prepared to combat the argument, usually urged in favor of the system, but not prepared (for we had not character enough) to oppose the influence of a highly respectable set of grocers, among whom were three or four churches and professing members, whom the committee of the Corporation had especially summoned to answer and oppose our plan. We were defeated by the influence of their respectability and their religion. They urged that grog-shops would be very bad places, unless grocers and men of good character were licensed. They were ready to approve of any such plan—as if their diploma of the respectability of the place where a man learnt to be a drunkard, would be an important certificate for him.—Their opinion must be founded on the supposition that the oaths, the broils, the abandonment of wives and children, and murders, which men made drunkards by their liquor commit, would be of a less heinous character, owing to the respectability of their teachers and places of education. If this is not the supposition we know not what is.

One other point he would for a moment consider.—During one of the past years, our city received from granting licenses \$35,000, having licensed 3,500 persons. His plan would be, never to exact one cent for a license. If we suppose, after deducting the value of liquor by wholesale, rent, attendance &c. that there was 25 per cent profit, then the retailers must have bought and sold \$140,000 worth of spirits to have obtained their gain equal (in whiskey at 30 cents the gallon,) to near half a million of gallons. This quantity must be retailed among our fellow beings, to pay the Corporation their part or interest in the copartnership. The retailer would not have to drive his business quite so hard, or to make quite so many drunkards in procuring a living. Some families might be saved sober



but for the Corporation being concerned in the business. The amount received for licenses can never bear any proportion to the expense which the public are put to from the system, and money can certainly never be an equivalent for demoralizing the community; and who wants that the money which should go to support a broken-hearted woman and starving children, should be mingled with the taxes paid from the superabundance of honest labor?

One other point, said Mr. S. and he had done. It is asked, how a good man, believing that the traffic in ardent spirits is immoral, could grant a license. He was glad the query had been started, because if it is true that men so thinking cannot grant licenses, then all the friends of temperance must refuse the offices best calculated to render efficient aid to the cause of Temperance. But is this so? The friend of temperance, when he takes office, is like the judge whose sentence and judgment is not his own, but the sentence and judgment of the law. In your State (New Jersey,) Mr. President, the judges of the Common Pleas, I believe, grant the licenses, and the citizens have a right, under certain circumstances, to demand them. It is the law, and not the courts, or supervisors, which grants the licenses. To put a strong case, until of late years in this State, and probably still in your State, jurors have conscientious scruples as to inflicting capital punishment in any case, where caused to be impeached in cases of life and death. They were instructed to render a verdict of guilty, if the evidence justified such a verdict; and what was to become of the prisoner subsequently, was a matter for the law to decide, the interpretation of which belonged to the court.

Mr. S. said he had done, and if he could but hope he had convinced the Convention of the necessity of separating the grocery and retailing of spirits from each other, then he should be satisfied that the convening this assembly would produce important practical results. He recommended that the friends of Temperance in Cities unite their energies in bringing about this most desirable object.

The committee to whom was referred the consideration of the obstacles to the Temperance reformation peculiar to cities, respectfully report:

That in addition to those named by our standing committee, at the request of the Convention, they are constrained to regard the traffic in ardent spirit as legalized by the present license system existing in this and other cities, as among the most formidable obstacles to the success of temperance efforts. And while they heartily unite with this Convention in denouncing the whole traffic as an immorality, and in extending their reprobation, not only against the conduct of those who continue to sell ardent spirits for gain, and those who, from whatever motive, persist in renting their houses to be occupied in this traffic; and while they altogether condemn the mistaken policy which seeks a revenue from this source, at the expense of public and private virtue; yet they regard the immediate and entire annihilation of the traffic, in the present state of public sentiment, to be utterly impracticable.

Still, however, they confidently believe, that for the most hideous features in our present system of licensing vendors of ardent spirits, and for its most desolating mischiefs, both physical and moral, there may be found in enlightened legislation an adequate remedy. For, although this traffic should still continue, yet it may be restrained in its fearful aggregate, if our corporate authorities can be induced, by public sentiment, to modify the present system, and mitigate what they cannot at once wholly remove.

The root of the evil, we must all admit, lies deep in the foundations of our organized communities, and the traffic is licensed by the tacit consent, not merely of our social and political, but, to some extent, we regret to

say, of our religious institutions. And it is obvious, that if public opinion continues to justify, license, or countenance, in the highest, holiest relations of human society, those who are engaged in this traffic, then the legal endorsement of the license system must be regarded as a mere formal acquiescence in the prior decision of public sentiment; and hence, all who are thus "accessary before the fact," are, in the eye of every law, whether human or divine, individually to be regarded as "*participes criminis*."

From this view of the subject, our duty is plain; our responsibility tremendous. On us, as the friends of temperance, rests the obligation to prosecute the stupendous undertaking of removing the moral incubus which sits enthroned upon the minds of a vast majority of our fellow citizens, by enlightening and elevating public sentiment on this great question, which, whether regarded as one of morals, or of political economy, involves the dearest interests and the highest hopes of the present and future generations. Nor should we shrink from the task, because of any obstacles, however numerous or appalling. We are ourselves the living examples of a revolution in sentiment and action, as extraordinary as that which we are called upon to effect in others; and the same truth which has "created a new heavens and a new earth," in a moral vision, is omnipotent in its nature and in its results.

But while we continue vigorously and perseveringly to pursue our object, by the promulgation of the facts which our observation is daily developing, and by the eloquence of moral suasion superadded to our personal example; it is moreover our sacred duty, to attempt the correction of any, and all of the evils of intemperance, by the removal of its causes, wherever such a course is safe and practicable.

With this view, it is earnestly recommended to the friends of temperance in all our cities, to enter immediately, upon an effort to convince their fellow citizens by facts and arguments, that the present license system is radically defective in its nature; and, is susceptible of important modification, by judicious enactments on the part of our rulers. And let these modifications be respectfully suggested, and zealously urged upon our constituted authorities, as capable of being made, without rashly encountering the prejudices, and rudely interfering with the rights of any class of our citizens.

For example, let it be proposed that this traffic cease to be reckoned a source of public revenue, and let the licenses, if given at all, be granted only so far as the Commissioners of Excise, may judge to be "*absolutely necessary*;" and in all instances gratuitously. This will remove the semblance of an apology for their multiplication because of the revenue they yield; and it will take away the pretext on which many justify their continuance in the traffic, by alledging that they contribute to the public treasury toward the reduction of the taxes. The obvious and acknowledged disproportion, between the revenue of this traffic, and the expenses of the legitimate fruits, as exhibited in the amount of pauperism and crime in every city, furnishes a strong ground of appeal which cannot be urged in vain.

But again, we would earnestly recommend, that an effort be made in every city, to obtain the passage of a law, making it a misdemeanor, for any person holding a license for the sale of spirituous liquors, either to sell, or expose for sale, any other article of merchandise, on the premises, occupied under such license. This would effectually separate the business of vending ardent spirits, from that of family groceries; and thus prevent the multiplied mischiefs which obviously result from the sale of ardent spirits and the necessities of life, in the same shops or stores. Those who held a license would then be known as the keepers of liquor stores, and the business would be separate and distinct from all other traffic, as it ought to be for obvious reasons, while the num-

ber of venders would be promptly and greatly diminished. In those instances, where bona fide taverns should be thought necessary, they could be designated by a different form of license.

Your committee have little doubt that in each of our cities, these or similar measures, might be judiciously and successfully pursued, with the full approbation of our fellow citizens, and they believe could not fail of producing the most salutary results.

All of which is respectfully submitted on behalf of the committee.

DAVID M. REESE, Chairman.

## Revivals.

From the Cincinnati Journal.

### REVIVAL IN MORGAN CO. OHIO:

Mr. Gould has kindly handed us the following letter from the Rev. Mr. Dewitt, pastor of the Presbyterian church at Fearing, ten miles from Marietta.

I shall now give you a concise account of the revival in Senecaville, Morgan co. Ohio, which you may use as you think best. This revival has been in progress now nearly three months. It commenced under the most unfavorable circumstances. At the earnest request of a member of the church in that place, I sent an appointment for a protracted meeting, to commence on the Thursday previous to the last Sabbath in Sept. On my arrival at the place at the time appointed, I was not a little surprised on learning that information of the appointment had not been circulated, at least but very partially; for though a very few had done what they could to spread the intelligence, others had been as industriously suppressing it. The reason of this, as I afterwards learnt, was opposition to new measures. However the meeting commenced on Friday morning, with a very small number, mostly collected from the town; but during this and the following day, the number continued to be so small, that it was thought advisable to bring it to a close on the Sabbath. But God had better things in store for this people; for though even on this day the number was not great, yet the word of God, accompanied by the divine Spirit, was made mighty; professors were greatly reproved for their opposition and unbelief, and sinners were made to tremble and cry for mercy. In the evening, after public worship, those who felt their need of Christ, and were resolved to make religion their great and immediate object, were invited to come forward and take the anxious seat; when more than twenty immediately embraced the opportunity—whereas, not more than five or six could be induced to make the decision on the two previous evenings. Duty then seemed plainly to forbid our discontinuing the exercises. The meeting was accordingly continued with increasing interest until Tuesday evening when more than sixty were found upon the seat among the anxious. The congregation was then dismissed, and the exercises formally closed; but the people could not be prevailed on to leave the place. Christians now appeared to believe, and feel that sinners must repent and be converted, or be for ever lost; and there was no time to be spent in idleness while they were in a state of condemnation and death. Sinners too were convinced that now was the accepted time and the day of salvation, and that it was awfully hazardous to close their eyes in slumbers while the great question of their salvation remained undecided. Most of the night was accordingly spent by Christians in pleading with God for sinners. How many were brought this night to rejoice in the mercy of God, I will not say; but I doubt not but the records of eternity will tell that there was joy in heaven over repenting sinners. In the morning, those who felt that they had passed from death unto life were scattered in all directions in search of their unconverted

friends, that if by any means they might prevail on them to resort to this consecrated spot, and here, with them, make a solemn dedication of themselves to God. From this time the work advanced with the most astonishing power. Business of every kind, was for some time almost entirely suspended, and the all-important subject of religion was made the one and only theme. For three weeks meetings were continued at the meeting-house every night; and during the day every wood and grove was made a Bethel. The place of meeting was then moved a mile and a half out of town, where the revival has continued to the present time.

The number of hopeful converts within the bounds of the Society is not far from three hundred. Of this number, seventy have already united themselves with the Presbyterian Church in the village; a considerable number more are expected to join at some future period.—One hundred or more have joined the Methodists; a number have gone to the Lutherans, and some few to the Baptists. There are some things peculiarly interesting in this work. It has taken every thing in its way as it passed. Infidels, scoffers, self-conceited moralists, the aged and the young of all descriptions and characters have given way before it. From a Sabbath-school of seventy, more than sixty are numbered among the converts. Opposition was as nothing before it. In the neighborhood of which I have spoken, three professed Universalists attended an evening meeting, for the express purpose of interrupting, and if possible, to break it up. Two of them were hopefully converted before they left the house; and the other soon after was constrained to yield to the influence of the Spirit. The church, previous to the revival, was in the most distressing condition. Divided in sentiment, and alienated in affection, she has put on an entirely different dress. All differences have ceased, and are forgotten; and all are constrained to say, how these Christians love one another! The good work has spread into other congregations, producing the same blessed effect. More than one thousand, in the judgment of the most judicious, have already been brought to the saving knowledge of Christ through the influence of this one protracted meeting.—What hath God wrought? and to his name be all the glory!

### LOUISVILLE, KY.

The editor of the Cincinnati Journal, having visited this place, thus writes:

We are happy to hear that the First and Second Presbyterian Churches in Louisville are beginning to feel 'how good and how pleasant it is for brethren to dwell together in unity.' Why should brethren of the same denomination fall out by the way? Created by the same God, redeemed by the same blood, regenerated by the same Spirit, surrounded by common enemies, subject to the same trials, hoping for the same glorious eternal rest, why should they not allow heart to touch heart, and hand hand, in building up the cause of Christ? It must be so. Jealousy and evil surmisings may, for a time, alienate the members of the body of Christ; but these members have an attractive influence towards each other—and when a revival spirit distills its influence into these divided hearts, "like kindred drops they mingle into one."

### Revival in the Second Church.

Our readers will be pleased to learn, that a deep religious feeling pervades the hearts of this church, and sinners are inquiring 'what they should do to be saved?' About six weeks since, the pastor became awfully impressed with a view of his unfaithfulness, although he has probably never been behind his brethren in pastoral fidelity. But sleep fled from his eyes,

for several successive days—and the thought that sinners had perished by his neglect, dwelt with a mountain weight upon his soul, and brought over him the coldness of despair. He went to his weekly lecture, told his people he could not preach, and threw himself upon their prayers. A spirit of self-examination began to pervade the elderships and the members.—Some gave up their hopes and begged for mercy, and many made confession of sins. The first Monday in January, appointed as a day of fasting and prayer, was solemn as eternity. Christians were deeply humbled, and renewed their covenant to live for God.—A few pious females, who had been sighing over the desolation of Zion, rejoiced and took courage. Sinners gazed with astonishment and fear, and several manifested their determination to obey God.

We believe that these results were produced by the Spirit of God. Down to the present time, there has been an apparent increase of religious feeling; and we anticipate for Louisville a permanent and powerful revival of pure and undefiled religion. Many cases of hopeful conversion have already occurred, and new cases are coming to light every week.

#### LEXINGTON, KY.

The Western Luminary, of Feb. 19th, says—The glorious work of God which commenced in this city a few weeks since, continues to progress with unabated power. After continuing two weeks in the First Church, the meeting was on Friday evening transferred to the McChord Church. The congregations there have been very large and attentive. Several individuals have united with that church, and a considerable number are attending the meeting for inquiry, which is regularly held. The meeting has since been transferred back to the First Church, where it will probably be continued some length of time. The whole number who have been added to the First Church is about eighty. We are gratified to learn, that the spirit of this work has extended itself to the Methodist Church, and that a very large number have united with that denomination.

Are the fervent, believing, persevering prayers of the people of God in the adjacent churches, continually ascending to the throne of the Almighty, for increased manifestations of his glorious grace in this city? Do they unceasingly pray, that the influence of this blessed work may reach every family, and pervade the heart of every individual of our population? And if not, why do they not? Is God's arm shortened? Is his ear heavy? Has any change been made in his promises?

*From the New-York Evangelist.*

WASHINGTONVILLE, Allegany Co. Feb. 23.

Dear Brother Leavitt—This place was settled about two years since by a company from Washington county, consisting of about 70 souls, who purchased and located themselves upon the "Philipsburg Reserve," on the Genesee river; for the double object of building up a village, and of exerting a moral and religious influence in this region. A Presbyterian church was immediately organized. It is a temperance church. Every month religious tracts are distributed through the community. Their Sabbath-school has been sustained summer and winter, constantly, and has been richly blessed of the Lord. About the first of September, a deep and solemn interest upon the subject of religion, began to be visible in the church and congregation; and particu-

larly in the Sabbath-school. Here commenced that revival flame which is spreading through this county, and which has already brought salvation to a multitude of souls.

One Sabbath-school teacher, feeling deeply the responsibility resting upon her, and the worth of immortal souls, before the school was dismissed on the Lord's day, affectionately requested her class, consisting of little girls about twelve or thirteen years of age, to remain after the rest of the school had retired. She then began, with an aching heart and flowing tears, to reason and plead with them upon the subject of personal religion. They were deeply affected, and "wept bitterly" in view of their lost condition. They then all knelt together before the Lord, and the teacher prayed for their salvation; and immediately the scholar next to her commenced praying for herself, and then the next, and so on, until the whole class, with ardent supplications, begged for the forgiveness of their sins, and the salvation of their souls. O, sir, could I be permitted to tell you the history of this class, and relate particular instances of conversions, and the happy changes which have taken place in the families to which they belong, and show you the family altars which have been established, and then show you these scholars, with their teacher and their fathers and mothers, brothers and sisters, commemorating a Saviour's dying love together. And could I be permitted to spread out before your view many interesting circumstances which have been witnessed in this revival, you would exclaim, rejoicing, "What hath God wrought?" But I must leave the scene to be portrayed before you, "at that great day for which all other days were made." Let Sabbath-school teachers be encouraged to make persevering efforts for the conversion of their scholars. "Behold how great a matter a little fire kindleth."

Yours affectionately,

SAMUEL J. MAY.

P. S. This revival rolled forward during the stated meeting of the Presbytery of Angelica. Other powerful revivals are now in progress in this county. You may expect to hear from them soon.

#### AT WILLIAMSTOWN, MASS.

Dear Brother Leavitt—We are once more blessed with a revival of religion in this place. In October last there were some indications of the presence of God in different parts of the town. Many Christians awaked from their slumbers, and prayed and longed for the outpouring of the Spirit—but sinners were not converted. At the annual meeting of the church in January, it was proposed to hold a protracted meeting—and the Rev. Horatio Foote, whose labors in this part of the country have been signally owned and blessed, was invited to aid the pastor in conducting it.

The meeting commenced on Thursday, the 6th of February, and continued thirteen days. The church and the people generally looked forward to it with great expectations, and Christians entered upon the work with remarkable unanimity of feeling, and with the solemn and deliberate purpose to do every thing in their power to prepare the way of the Lord.

The preaching, for three days and a half, except the sermon in the evening, was designed especially for professors of religion; and was well adapted to detect hypocrites, to reclaim backsliders, and to secure the faithful co-operation of Christians in attempting to persuade sinners to be reconciled to God. Nor was it in vain. The church listened with deep interest to the solemn admonitions of the preacher—were convinced of their past unfaithfulness, and were led to confess their sins to God and to one another—to humble themselves before their Maker—to implore forgiveness, and dedicate themselves anew to the service of the Redeemer.

On the 5th day the anxious were invited to meet by



themselves, and on their coming together it was found that God was truly in the midst of us. A considerable number had already professed to give their hearts to God—others were in distress—all were convinced.

From this hour the work went on with increasing interest. Persons of almost every age and character were in the inquiry room, but the greater number of converts were youth, whose parents are pious, and who have been trained up in our Sabbath school. The preaching was addressed to the understanding and conscience. No effort whatever was made to excite the feelings, but by presenting truth to the understanding; and no measure was employed to which any one who desires the salvation of men can reasonably object. The character of God—the nature of his law and government—the enmity of the human heart—the nature and necessity of regeneration—of repentance and faith, and immediate submission to God, were exhibited in a lucid and powerful manner. The entire congregation seemed to be stripped of every excuse—convinced of their duty, and unable to assign a reason for not bowing their hearts immediately to the will of God. And although a multitude resisted the light, and strove with the Spirit, and would not be reconciled, yet many, we trust, found peace at the foot of the cross.

The number of hopeful conversions I am not able at this time to state; but in no former protracted meeting, though we have held five since 1831, have so many professedly entered upon the service of God, as during this meeting. It is truly a great work, and to God alone we desire the glory to be given. Yours truly,

RALPH W. GRIDLEY.

Williamstown, Mass. March 1, 1834.

#### REVIVAL IN BROWN UNIVERSITY.

*Extract of a letter dated Providence, Feb. 26th.*

I feel happy in being able to say that the Lord is pouring out his Holy Spirit among us in a very powerful manner. When the students returned from vacation, every one seemed to feel the importance of living and acting more under the influence of religion than he had done the past term. The result of this was soon manifested in an increase of seriousness about college. Christians were more circumspect in their conduct and consequently more thoughtful. About four weeks since, the president, at the earnest request of the students, consented to preach half of every Sabbath in College Chapel. The second sermon God was pleased to bless to the awakening of some souls. Since that time, about ten days, the work has been rapidly progressing. There is no excitement, but the Spirit seems to be silently at work upon the hearts of many. Since this term commenced, there have been six or seven hopeful conversions, and there are now a number anxiously inquiring what they shall do to be saved. Some who were the boldest in sin are brought like little children to the feet of Jesus.

To-morrow is the day set apart for prayer and fasting for colleges. We are anticipating a happy day. What may we not expect from the united prayers of so many Christians—surely God will hear and answer. He will pour out his Spirit more abundantly on all the colleges of the land.

There is also a very powerful work going on in the city. One of the Congregational churches, held a protracted meeting last week. It was well attended, and the services produced a great impression. The sermons were all upon the doctrines of the Bible, none addressed to the passions, as is too common at four days meetings.

The extract of a letter which we present below, received from a young gentleman, member of Brown University, R. I., by his parents in this city, will doubtless be read with interest, on account of the cheering intelligence it contains. Pious parents can

have no greater joy than to know that their children have become decidedly religious, and consecrated their powers to the advancement of the interests of Zion. With this joy, the parents above alluded to, are favored; and we trust that other parents will be favored with a similar experience, who shall receive from their own sons the intelligence of their hopeful conversion to God, which is noticed in the extract below. Our young friend states that there is a pleasing work of grace going forward in that flourishing Institution, and that a number had already been brought to rejoice in hope.—*Christian Watchman.*

#### BROWN UNIVERSITY.

Providence, R. I. Feb. 27, 1834.

"To-day has been a very solemn time here. It is, you are aware, the annual fast for colleges. This morning a meeting was held in the chapel; and among others, ten of the students, who, a week ago, were as thoughtless as ever, came before the whole meeting, and told what the Saviour had done for their souls. I have come to the fixed determination that, with the assistance of God, the remainder of my life, be it long or short, shall be entirely devoted to him, and in seeking to advance the interests of religion. My attention was first called to the subject last Friday; but I do not think I have ever seriously thought of these things, and in their true light, till to-day. Yesterday noon, I thought I could give up every thing for Christ, and thought I had, and was willing to submit to him. But I was then told that there was something on which my affections were placed, which prevented me from giving up my heart entirely to God, and submitting to him. I was told that even if I felt my sins never so deeply, that I should, that I ought to feel it just in God to cast me off. This I could not then feel, though I was almost in an agony at the time, to think that I was so wicked and yet unpardoned. But to-day I prayed that I might give up every thing to the Saviour; that I might be entirely devoted to him. I think I did feel as though I could give up every thing and come to him almost in despair, as the last hope. I have often heard people express this; but I could never really believe it before now. Yes, I now feel this, and I trust that I have found pardon through the Saviour. If I am deceived, O pray that I may be undeceived. No, I need not ask it; I know you will. But if I know the real feelings of my heart, I trust I have received pardon through the merits and atonement of Christ alone. O, if all our life could be as happy as this day has been to me, as happy as when the soul feels at peace with its Maker, how much happier should we be! Why can we not always feel so. O, we could, if we would always live thus near to God. I cannot but feel deeply, when I think of the kind invitations I have slighted, the prayers I would not listen to, and that I have lived seventeen years, and yet have done nothing for God. But I must work the harder now. This is not a life of ease and rest. No; that is to be enjoyed hereafter. O, if I thought I should ever go back to that state of sin in which I was, I should not wish to live. Yes, I had rather die, I have not told half; I feel that I cannot here."

We learn that the Revivals in Morristown and Elizabethtown, N. J., are increasing in power. At Oswego, N. Y. an interesting work is in progress. Also in Louisville, Ky.—*N. Y. Evan.*

## Poetry.

From the Connecticut Observer:

The following lines were written on the death of a Christian friend, some months since, whose last words were that he was going home:

## THE CHRISTIAN GOING HOME.

Home! Home!—its glorious threshold,  
Through opening clouds I see,—  
Those mansions by a Saviour bought,  
Where I have long'd to be,—  
And lo! a bright, unnumber'd host  
O'erspread the heavenly plain,  
Not one is silent,—every harp  
Doth swell the adoring strain.

Fain would my soul be praising  
Amid that sinless throng,—  
Fain would my song be raising  
Their everlasting song,—  
Hark!—Hark!—then bid me hasten  
Above the fainting clay,—  
Friends!—hear ye not their welcome sound?  
"Arise and come away."

Before the dawn of morning  
These lower skies shall light,  
I shall have join'd their company  
Above the realm of night,—  
Give thanks, my mourning dear ones,  
Thanks to the Eternal King,  
Who crowns my soul with victory,  
And rends from Death his sting.

L. H. S.

DR. JOHNSON.—Dr. Samuel Johnson, as our readers well know, was distinguished as a moral writer; his compositions have seldom been excelled in energy of thought and beauty of expression. To a young gentleman who visited him on his death-bed, he said, "Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker; read the Bible every day of your life."

## Sixth Annual Meeting of the Auxiliary Bible Society of the Medical Institution of Yale College.

The sixth annual meeting was held on the evening of Tuesday, the 4th of March, 1834. The President took the chair. The meeting was addressed by Judge Daggett, in his characteristic and impressive manner, followed with a few eloquent remarks from Prof. Silliman; after which, Mr. George W. Scranton, a member of the Medical class, arose, and in an appropriate address, which did honor to himself, and afforded much gratification to his hearers, he expatiated particularly on those religious ornaments which should adorn the character of a medical man.

The report of the Treasurer was then read; and it was voted that the money which had been collected from

the Medical class this term, be devoted to the distribution of Bibles in China.

The officers were then chosen, viz: Jonathan Knight, M. D. was re-elected President; Daniel Holt, V. President; D. Francis Bacon, Secretary; Andrew Murray, Treasurer.

A committee was appointed to present the thanks of the Society to Messrs. Daggett and Silliman; and the Secretary was instructed to request of Mr. Scranton the substance of his address, for publication.

The meeting was then adjourned.

Test. T. B. SHELTON, Secretary.

[The address of Mr. Scranton will appear in our next number.]

The Subscriber would express his gratitude to the Ladies of the Female Benevolent Society of his congregation for their contribution of thirty dollars to constitute him a life member of the American Home Missionary Society.

HENRY GLEASON.

Durham March 17th, 1834.

## NEW HAVEN COUNTY TEMPERANCE SOCIETY.

It will be recollected that at the last meeting of the County Temperance Society, the following was adopted as an amendment to its Constitution—

"That this Society, be divided into two districts for the purpose of holding monthly meetings by the societies in each. That the meeting of the County Society shall be held as formerly according to the designation of the Executive committee—provided the county meeting shall be held as often as once a year in each district at such time and place as the Executive Committee shall direct.

In accordance with the above resolution and with the designation of the Executive Committee a semi annual meeting of the N. H. Co. Soc. will be held at Derby at 10 o'clock A. M. of Tuesday the 22d day of April next.

It is earnestly requested that delegates may be sent from every Temp. Society in the County, and that such delegates come prepared to give an accurate and condensed statement of the condition of their respective societies.

N. C. WHITING Sec. of N. H. Co. Soc.

The monthly meeting of the New-Haven County Temperance Society, for the Western District, will be held at Southbury on the 25th day of March inst. at 10 o'clock, A. M.

J. L. TOMLINSON, Sec.

The next monthly meeting of the New-Haven County Temperance Society, Eastern District, will be held at North Madison, on Tuesday, the 25th of March.

S. W. DUDLEY, Sec'y.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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